

they have experienced the blessing of God, in bringing many during the past year from the Sabbath School to unite with them in church fellowship.

And now, having made these statements let me remark that I believe the success of the Sabbath School to obtain on the affections of our ministers and the leading members of our churches. If our hearts be in the work, and we feel that one of the first objects of our existence is to exert ourselves in the Sabbath School—we shall be "apt to teach," and ingenious in devising measures which may throw an influence around others, such as cannot be resisted. It is very desirable that the pastor should visit the school every Sabbath. If he call occasionally and tell us that he feels deeply interested in our welfare, it may be believed, but it will not be felt. If he present every week an animated countenance, observe our exercises, and now and then say a word which proves that he keeps a constant eye over our movements, we feel that we have in him a guardian and a friend.

It is of great importance to our schools that every member of the church, of whatever age, or in whatever station, who is able to attend meeting should be numbered among their members. We feel that with all our efforts, our faithfulness and zeal are liable to wane, and we need the constant co-operation of our brethren. Slight, nay formidable obstacles, which can be surmounted, should not detain us from the Sabbath-school. Had many of the teachers and members of the adult classes alluded to above but mentioned the cares they had at home as an apology for non-attendance, the excuse would have been considered most reasonable, the school would have remained of ordinary character, and no one would have dreamed that such a blessing as is now enjoyed was within their reach;—but there were many persons who chose to make sacrifices in order to join the school, and these have been most active when there, and by their energy have given a new impulse to all its movements.

#### RELIGIOUS SUMMARY.

From the American Baptist.

Extract of a letter to Rev. S. H. Cone, from Rev. A. Judson, dated Maulmein, Feb. 4th, 1836, in answer to enquiries on the subject of Bible translation and distribution in Asia.

Rev. and Dear Sir,—The Burman Bible in 4 vols. 8vo, containing nearly 2400 pages, was completed on the 29th of December last. We are now printing a second edition of the Psalms, and are preparing to print a second edition of the New Testament.

In the Taling language, the New Testament is nearly translated by a native scholar, a Christian; but it must be thoroughly examined and revised by one of our number, who is studying Taling for that purpose, before we shall venture to publish it.

In the Karen language, the New Testament is in course of translation at Tavoy, and some part of it will probably be printed, as soon as we can obtain a complete font of Karen types, which we are expecting within three or four months.

As to introducing Chinese Bibles into the south-western part of the empire, I have no doubt it can be done, by two routes, from Ava and from Sadya. But the missionaries at these stations will doubtless be collecting information on that very important point.

It is impossible to say how many Bibles could be judiciously distributed in Burmah. If the government was tolerant, I should say tens of thousands; whether they could or would be read immediately or not. But one word from the Viceroy of Rangoon would close that port against our Bibles and Tracts; and that port is the key to the whole country—so that we are obliged to proceed prudently. Or if we had a printing establishment in the country, the importation of paper, and even the operation of the press itself could be prohibited with the same ease.

But we must all go forward, preaching the gospel, and distributing Bibles and Tracts in every possible way, and in every language under heaven. If one door is shut up, we must push in at another. Victory, we are sure, will be ours at last.

I rejoice in the assurance of your prayers, and to every friend of the Savior I would say, "Brother, pray for us." May the Lord Jesus Christ be with thy spirit.

A. Judson.

#### THE WAY TO CONVERT THE WORLD.

"Where did you find these anxious souls?" said a pastor to a young Christian female, after she had introduced the fourth awakened sinner to his meeting of inquiry. "With much modesty and humility," she replied, "a few months since, I went to work in a shop, where were six females besides myself, not one of whom was pious. They knew that I was a professor of religion, and I thought it important, first of all, to gain their confidence by exhibiting a Christian spirit and example before them. After a few weeks, as we bonded together, I proposed that we should spend half an hour each day, in reading tracts, or some good book for our improvement; to this they agreed. Next, as one or two of them appeared interested, I proposed to offer prayer, in connection with reading; to which they also assented. I then, as opportunity offered, conversed with each one separately, on the subject of religion; invited them to go with me to your meeting of inquiry, and three of them, it is hoped, have already found an interest in Christ;—this fourth one is very anxious, I hope she will be led to the Saviour." The result was, that these four persons, through the humble efforts of this Christian female, became pious, and united with the same church. Let Christians in humble and

in high life go and do likewise, and the day of this world's redemption will be near.—*Pastor's Jour.*

**SEPARATION.**—Much is said about separation. The Presbyterian is decidedly of the opinion that the time for a separation has arrived. The editor of the Pittsburgh Herald says—"We may surrender the truth, continue to quarrel, or separate. Who then that loves the truth can hesitate? Who then that hates strife and contention can hesitate?" We would echo the question—"Who can hesitate?" We think, with these brethren, that the time has come to separate. Too long, by far too long, has our church been like Gideon's host, "too many." We say again, Let us separate. Let every Presbyterian in our land draw a dividing line through its boundaries, so that it shall be equally divided into two parties. Then let one of the parties forthwith separate from the other, and begin to scatter themselves over the destitute regions of this land and when all the vacant churches shall be provided with pastors, and all the new ones formed which the wants of our country demand, let the remainder (if any) station themselves with the least possible delay, in the dark places of the earth, and there begin to proclaim the unsearchable riches of the gospel to perishing men. We think such a separation would produce a good effect, and hope that it will be speedily accomplished.—*Buffalo Spec.*

**HEATHENISM.**—If we may judge from the dislike which the opposers of revealed religion exhibit toward the principles of christianity, we may suppose that they would prefer heathenism to christianity. But they little consider the vast difference between the condition of heathen nations and that of those nations which are even but partly christianized. Among the thousand revolting practices of the heathen nations let the reader consider the following respecting the

**Scythian Burials.**—According to Herodotus when one of their kings died, they first embalmed his body, wrapped it up in wax, and carried it in an open chariot throughout his dominions, exhibiting it to all the people, then laid it in a large grave, and with it one of his wives his chief cup bearer, his great chamberlain, his master of horse, his chancellor, and his Secretary of state—all of whom were put to death for this purpose!

Now why do not those ungodly rulers and magistrates, who deride the religion of that Savior that died for them, and trample on the authority of their maker, sigh for the return of these and similar practices which through the influence of the christian religion have been abolished.—*Morning Star.*

Rev. Mr. Braman's society in New Rowley have lately cut open their meeting-house, for the purpose of adding twenty pews to accommodate their increasing number. Mr. Braman is on the fortieth year of his ministry, and the steady increase of the society must be highly gratifying to him, and is a strong testimony in favor of the steady habits of the people. Mr. Chandler served them fifty-six years! two ministers only in a century! and supplied more than ninety-six years, in the hundred, is one of the best practical exemplifications of the habits of the first settlers of the country continued down to modern times.—*Haverhill Gazette.*

In the evening, President Lord, of Dartmouth College, delivered a sermon before the alumni, [of Andover Seminary.] from Mat. xi. 4, 5. The subject was—"The present state and relations of Christianity." It was a radical sermon, going to the bottom of all the great reforms of the day. His doctrine was, not that ministers must shut out from their pulpits and their people, all agitating subjects and lectures, but that they themselves must take the lead, and guide the movements. They will go forward. The times and the people require it. We are glad to find such a man as Dr. Lord willing to follow our first principles, and leave the consequences with God.—*N. E. Spec.*

**BENGAL PRESIDENCY.**—In the Boston Recorder we find the following list of missionaries, laboring at the present time within the bounds of the Presidency.—The list is extracted from the Annual Directory, published by the Harkaru Press. Bengal Presidency includes the provinces ceded by Burmah at the close of the war, during which Judson and Price were imprisoned. The stations at Arracan, Maulmein, Rangoon, and Tavoy, are therefore included in the list. Female missionaries are not included. Episcopalians ministers & missionaries, 28 Roman Catholic, 31 Armenian Church, 7 Greek Church, 2 Independents, 10 Presbyterians: From Scotland, 3 From America, 3—6 Baptists: American Baptists, 9 General Baptists, 3 Eng. Bap. Missionary Soc., 15 Serampore Bap. Mis. Soc., 21—48 132

Since the above was issued, the General Baptist Mission in Orissa has been increased by the addition of 4 missionaries; and the Baptist mission in Hindostan has been reinforced by an additional laborer from this country; and additional laborers have been sent to the stations at Maulmein, Rangoon, and Tavoy.—*Religious Herald.*

**THOMAS SHIPLEY.**—We learn that Mr. Osgood, the agent of the Sunday Schools and Seamen's Chapel in Canada,

has been kindly received on his visit to Boston, and other places, having been favored with donations in books and money for the important objects for which he is soliciting assistance. To establish Sunday Schools with good libraries throughout Canada, and erect a free place of worship for seamen and emigrants at Montreal, are objects which must meet the approbation of all good men.—*N. Y. Ev.*

#### THE TELEGRAPH.

BRANDON, WEDNESDAY, OCT. 5, 1836.

Brother Geo. Palmer's notice having inadvertently got out of type, we would say—lest the subject get out of the minds of the subscribers to the funds of the Vt. Lit. & Sci. Institution—that he will attend the State Convention at Windsor, as agent of the Institution, to receive what is due and greatly needed. He will also act as agent of the Telegraph, receiving subscriptions and dues, which will afford a favorable opportunity for saving postage.

**REPETITION.**—A short article which appeared last week from the Advocate of Moral Reform, by accident fell into the hands of a different compositor this week, and, appearing again on the outside of the present number, the recurrence was so soon that the repetition was not detected in proof reading, and escaped notice until it was too late.

**BEES.**—We have lately seen a beehive constructed and patented by J. M. Weeks of Salisbury, a celebrated and remarkably successful cultivator of bees. The hive is so constructed that when the bees have accumulated a sufficient stock for their own consumption, they can be set to laboring in a drawer deposited for that purpose in the second story of the hive. This drawer can be removed and the honey secured without the destruction of the bees. This is commendable, not less for its humanity than its economy. It always seemed cruel, and in our estimation tends to cruelty, to destroy these diligent and faithful laborers that contribute so much to our sustenance and comfort. Mr. Weeks has written a treatise on the subject of cultivating this useful insect, which is sold with the right to construct the hive. The work discovers research and experience.

**Ichabod Codding,** agent of the American Anti-Slavery Society lectured in this village on the evenings of Friday, Saturday and Sabbath last, with good effect. The decided friends of the cause were cheered—many of the doubtful brought to decision—many of the indifferent awakened, and some converted to the doctrine which requires immediate repentance of this sin as well as of others. The audience which was very respectable for numbers, increased from evening to evening until it was large for our village. At the close a decided majority arose in approbation of the sentiments advanced. The cause has been promoted. We commend brother Codding to the confidence and co-operation of the friends of the cause wherever they may be favored with his labors.

For the Telegraph.

Brother Murray:—I notice in your last number a communication from W. M. Guilford, in which, in answer to a "Baptist" from Lunenburg, he undertakes to correct one of his errors as Clerk of the Danville Association, and also to do away the force of the statement made on the yielding of one point of truth, which Mr. Guilford supposes to be communing with baptized members of evangelical churches.

Now it is not my object to enter into a controversy with Mr. Guilford, only to rectify one mistake he has made, which is this: in giving a list of churches where he says this sentiment has prevailed, he has placed the Passumpsic church at the head, giving your readers to understand that this church has adopted the above named practice, which is not correct. They have not adopted it. Our late Pastor was on that ground, and some of the members are and some are not. Wishing that things may be understood as they are, I make this communication, being a member of the Passumpsic church.

SILAS DAVISON.

Passumpsic, Sept. 27, 1836.

**AN EFFICIENT AGENT.**—Mrs. Jane Fenton of New-York city lately passed through this region on an agency for the Advocate of Moral Reform and the Journal of Public Morals. She has obtained about 4,000 subscribers for the former in the space of two years. We would like to employ as efficient an agent for the Telegraph.

The next General Convention of Western Baptists will be held at Cincinnati, commencing on the 1st Wednesday in November.

**DEATH OF THOMAS SHIPLEY.**—Our readers may ask, who was Thomas Shipley? He was not a Bonaparte, an Alexander, or a Cæsar. He was a philanthropist of the Society of Friends, beloved by all who knew him and had hearts to love what is lovely in human character and human action. In his death the cause of peace and the cause of human rights have sustained no small loss. He was emphatically the friend of the colored man. His loss is a just occasion of weeping to this oppressed class throughout our country. They do weep. A correspondent of the Liberator informs us that those who had lived in the vicinity with him, (in Philadelphia,) assembled at his funeral by hundreds. He was borne from his residence to his grave on their shoulders. Precious memorials! Far more desirable than all the parade made over the mightiest warrior that ever spilt human blood! Peace to the ashes of the peace maker!

Thomas Shipley, (in obedience to Deut. xxiii. 15, 16,) was remarkable for his philanthropic interposition in behalf of the escaped victims from American bondage; and in this most natural and humane work he was greatly successful. An instance is now in mind that occurred just after the close of the Anti-Slavery Convention in 1833. The general facts, according to the best of our memory were these:

A slave who had escaped from a slave State, & married a wife in Philadelphia by whom he now had two or three children, was discovered, seized and about to be remanded to go back into bondage. There he was in chains, his wife with her little ones by her side looking on and waiting the decision in dreadful agony. Just at that moment THOMAS SHIPLEY, who was rarely absent from such a scene in Philadelphia, was observed to leave the court suddenly. He went to the proper authorities and suggested to them that now was their time to strike if they would secure the maintenance of the wife and children who were about to be left a public charge. The magistrates bestirring themselves at once, required heavy bonds of the kidnapper for the support of those whom he was about to reduce to pauperism. "Take your nigger—take your nigger," vociferated the miscreant "soul-driver." The chains were stricken from the captive, and he was restored to liberty, his family and friends!

This was one of a multitude of Thomas Shipley's kindred acts. The blessing of them that have been ready to perish will rest on his memory. He departed on the 24th of September. He was the second to fall, of the sixty-one who signed the Declaration of Anti-Slavery sentiments in 1833. Evan Lewis, a member of another branch of the same religious society went before him. Amidst all the commotion, tumult and violence, fifty-nine are yet preserved! Some have been in the furnace, others in the very jaws of the lions, but perfect deliverance has always been wrought. Surely the hand of the Lord is in all this.

"Poetry written for the Telegraph."

The young gentleman who left us two pieces of poetry for the Telegraph, and who made an extra effort to claim and secure to himself the authorship by heading with, "Poetry for the Telegraph written by"—[here giving his own initials]—and closing with, "Written by"—[here signing his name]—is informed that the former of the two pieces was "written by" HENRY KIRKE WHITE and may be found in the Supplement to "Winchell's Watts," No. 156—the latter is familiar, but we have not time now to look up its origin.

The name of the young man we suppress, hoping that this may be his first offence of the kind—and if so, that it will now be the last. Let others take warning.

Those who lately paid brother Daniel Avery as they supposed for the 7th and 8th volumes of the Telegraph, are informed that it was for the 8th & 9th, he having made a mistake of one volume in reckoning.

The Chief Engineer of the Fire Department in the city of New York was deposed from office some months since for insubordination to the constituted authorities of the city. In consequence of his removal from office, some forty companies of firemen who are strongly attached to him have resigned. The Journal of Commerce says:

We understand that besides the four companies that retain their places, a goodly number of volunteers are provided for the abandoned engine, and we have little doubt that in one month the Fire Department will be in a more efficient state than it ever was before. There are a plenty of public-spirited men who will rush into the breach if wanted, and under their

regime the public may safely calculate that every thing which activity and energy can achieve, will be accomplished.

A Calcutta paper of March 12th mentions the arrival at that port, as the investment of F. Tudor, of Boston, two hundred casks of apples, "plump and fresh and rosy-cheeked, as if just gathered from the tree;" also, one hundred tons of ice, in a fine state of preservation.

The Upper Canada Parliament, at its last session, granted a charter for a railroad from Burlington Bay at the head of Lake Ontario, to Goderich on Lake Huron, a distance of about 100 miles.—Such a road, in connection with the contemplated one from Lake Champlain to Ogdensburgh, and a ship-canal around the rapids of the St. Lawrence, would greatly facilitate travelling from our northern regions to the far west.

Ray Potter, editor of the Pawtucket Record, speaking of Anti-Slavery, says:—"The cause is onward in this village.—The 'prudent' folks will venture to ride soon!"

#### REVIVAL RECORD.

OTTO, CATTARAUGUS CO. N. Y.

A correspondent of the Buffalo Spectator says:

A protracted meeting has recently been held in West Otto, Catt. Co., the results of which, have no doubt occasioned great rejoicing in heaven over many sinners that repented and turned to God. The church in this place is very feeble, consisting of only about fifteen or twenty members scattered over a territory of some miles in extent. They were truly a little flock scattered like sheep without a shepherd. The state of religion as might be expected, was very low. In this state of things the place was visited about the first of August, by brother Orton, whom they solicited to come and help them. The meeting commenced on the 25th ult., and continued twelve days with great interest. I think it was one of the most interesting meetings of the kind that I have ever been permitted to attend. Great interest was manifested by members of other denominations, particularly the Baptist, many of whom were permitted to see their friends rejoicing in hope. In the village, I think not more than one or two family altars were in existence at the commencement of the meeting—but during the meeting in the village and neighborhood as many as ten or twelve were erected. On the Sabbath, the meeting was held in a grove, and the multitude assembled, seemed to hang with intense interest upon the lips of the preacher. The last Sabbath particularly, was one of deep interest, and no doubt will be remembered with joy by many in the eternal world. In the afternoon of the Sabbath, after the speaker had been presenting truth in a most vivid and lucid manner, founded upon the parable of the prodigal son, he called upon all who were determined to go to their Father, to manifest it; when almost every individual arose. A father in the church who had always been opposed to meetings of this kind, taking me by the hand one day, exclaimed, "Bless the Lord, this is the most wonderful work I ever saw. I have lived above seventy years, and never seen things on this wise before. I have never been favorable to such meetings, but it was because I did not know." The meeting closed on Monday evening the fifth.

L. A. S.

From Zion's Watchman.

**REVIVAL IN LOWELL, MASS.**—We rejoice to learn that our brethren in Lowell, Mass., have been highly favored of the Lord recently, as the following letter to the editor will show:—

Dear Brother Sunderland,—There is a great and blessed revival now in progress in this place. We have just closed a four days' meeting, which was the greatest and best I ever attended. From fifty to seventy-five have been blessed with the pardoning mercy of God within the last four days, and more than one hundred are now under deep awakenings. Our meetings have been well attended, and our congregations, in the evenings, have been overflowing. Last evening, some hundreds, it is believed, went away, who could not get into the house. From eighty to one hundred and twenty have been forward for prayers each evening for the last three evenings. And we now feel that the glorious work has but just begun!

The church in this place has been rising for several weeks past. Twenty-five or thirty had been hopefully converted since the first of last month, previous to the commencement of our four days' meeting—and as many more were under deep awakenings at the commencement of said meeting. There is now an excellent state of feeling in the church, and we have every prospect of a very extensive revival of religion in this city. For this, the great Jehovah is our whole dependence, and to his name be all the glory.

Yours, &c.,

O. SEOTT.

Lowell, Sept. 17, 1836.

**LUBEC, ME.**—Brother Magee writes from this place to the Editor of Zion's Advocate, that he has baptized "an old man of 84 years, and his wife of 78, who were brought to a knowledge of the truth last spring—and such had been the opposition of the old man to religion, that he had not been to a religious meeting for about 20 years." The revival continues; fifteen have been baptized.

#### ANTI-SLAVERY.

While so many religious bodies in our country are rendering slavery their direct support, and so many others are yielding it their tacit approval, it is important that all the opposing testimony should be brought out and arrayed. The following are extracts from the minutes of the New-York Yearly Meeting of the Orthodox Society of Friends:

"The reports from two of our Quarterly Meetings have presented the subject of Slavery to the consideration of this Meeting, which, whilst engaged in deliberating upon it, was brought under the feeling of deep interest, and solemnity. Our religious Society has long since declared to the world its conviction, that for man to hold property in his fellow man, is contrary to principles of immutable justice, and a violation of the Divine Law; and as occasions have required, has continued fearlessly to plead for the inalienable rights of the oppressed Africans and their descendants. This Meeting feels a renewed engagement and concern, that Friends may faithfully maintain this testimony so precious to the Society, that they may permit no political considerations, no worldly friendships, or pecuniary advantages, to divert them from the faithful discharge of their Christian duty, but that endeavoring to concentrate within the Society that moral influence which it possesses, and on all suitable occasions exerting it under the openings of Divine Wisdom, in the peaceable spirit, and with the meek and quiet deportment which should ever mark the proceedings of our Society, and thus avoid being drawn into any undue excitement contrary thereto, on behalf of this oppressed and suffering portion of our fellow men, they may be instrumental, as they have been in days past in enlightening public opinion, and quickening moral feeling, so that the day may come "when the heavy burdens may be unloosed, every yoke be broken, and the oppressed go free," and our beloved country be freed from the stain of the enormous evil and sin of Slavery.

We desire that Friends will not remit their exertions on behalf of the people of color, who are even in the free States, by the influence of unjust and untreasonable prejudice, deprived of their natural and civil rights, and of the equal and common means of obtaining subsistence and acquiring property; but endeavor by religious, moral, and literary instruction, and watching over their conduct, to raise the standing and ameliorate the condition, of this despised and degraded portion of our fellow men.

This Meeting whilst taking an enlarged view of this interesting subject, is sensible that many of its members feel religious scruples in relation to partaking of the produce of the unrequited labor of slaves, and desires that all may be faithful to the requirements of duty, in their varied allotments and means of usefulness."

"I know that slavery is wrong; I admit it is a sin," said an opponent of abolitionism to me this day, and within five minutes he began to justify it from the Bible. When reminded what he had just admitted, that slavery is wrong, "Oh, but," says he, "the Bible is wrong." Query—Have any of the practical abolitionists become so mad yet, as to attempt to right the Bible?

Cole's steps, Aug. Am. Cit. He who acknowledges that slavery is wrong and attempts its defence from the Bible, at the same time declaring the Bible to be wrong, is consistent in his infidelity and error: he has only now frankly to declare that he is so incorrigibly wicked that he means to persist in the support and defence of what he knows to be wrong, and he will be consistent throughout. But he who professes to follow the Bible as a standard of right, acknowledging that slavery is wrong, and at the same time labors to sustain slavery by the Bible, is shamefully inconsistent—not to say anything worse of his character and professions.

From the New York Evangelist.

**HOW THEY WOULD CUT THEIR MASTERS' THROATS IF THEY WERE FREE.**—The following apt illustration of the tendency of all emancipated slaves to cut their masters' throats is taken from a letter, addressed by Mrs. Mary A. L. Gage, of Concord, Ross Co. Ohio, to the South Reading Female Anti-Slavery Society.

SIMON MOODY.—It is said that the slave if set free, will prove ungrateful—will cut his masters' throats, because he showed him a favor once in his life. What say facts?

Simon Moody, with whom we are acquainted, was freed some years since by his master, a Virginia planter, and furnished with a horse to take him to Ohio. He had gone but a little way, when he returned—told his master he had given him all he needed, the best of gifts, and he came back to leave the horse. "I have my free papers—I can go to Ohio. Massa may need the horse—I am free—I can work and buy one." He came to Chillicothe, worked until he had money enough to buy a farm, has now a good house, and his farm is well stocked.

Going to Chillicothe to market one day, his attention was directed to a crowd of boys running and hallooing after a drunken man. Simon came up with the crowd just as the man fell in the street; he looked over the boys' heads, recognized the stranger, rushed through the crowd, embraced the prostrate body, crying out—"Oh! master, master!" He took him